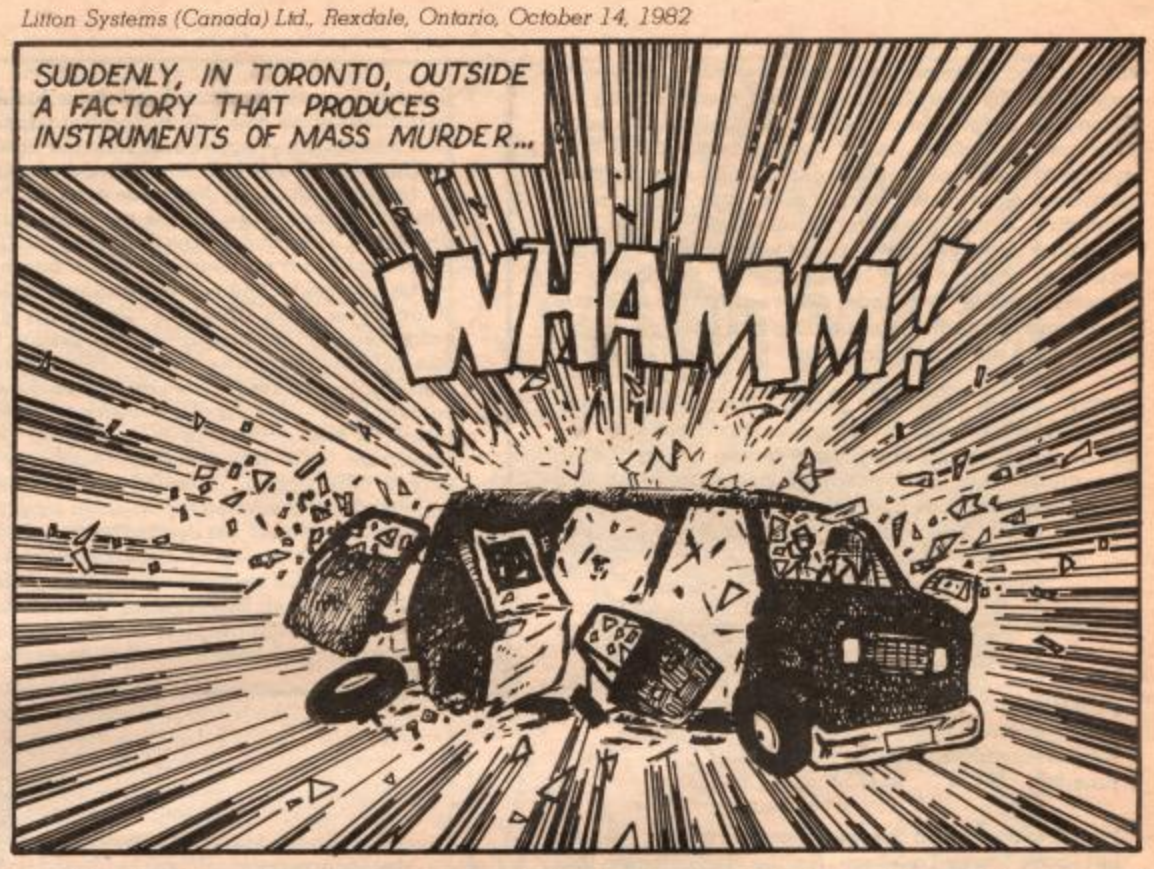
Litton Systems (Canada) Ltd., Rexdale, Ontario, October 14, 1982



Acts of resistance such as the Litton bombing involve a question of responsibilities and consequences. These actions are initiated as part of a process of affecting changes when other methods have been tried and either failed or resulted in token accomplishments. They are a conscious, thought out political action and are not done as a result of frustration. The people who risk their lives to do such actions — and in the case of an accident the lives of others — are not "extremists" or "terrorists." They are individuals whose decision to act for the quality and continued existence of life/earth far outweigh the imposition of man-made laws.

As to the question of responsibilities and consequences, there are three main groups involved: Litton, those who for whatever justification do not act against this threat, and "Direct Action" — the group who bombed Litton Systems Oct. 14th, 1982.

When we talk about any producer for the U.S. military, we refer to it as part of a network comprised of corporations, state and military institutions — imperialism — in order to exist it must expand. It expands first economically; both internally and to third world and "developing" countries. They exploit the earth (or "natural resources" as they are deemed) and human labour.

In order to protect the economic interests, political/military force is used. The effect on people and their culture is one of devastation in every respect.

Litton Systems fits into this network both as a technical and economic support. They are "a menace to society." Their activities leave people with few choices but to take direct action.

The consequences, for Litton Systems, as an April 17/84 *Globe and Mail* article states, are that all the actions (from vigils to bombings) and publicity have damaged their "business" and lost them a "contract." Those who do not work against the war manufacturers work for them. Silence is complicity. How far are people willing to carry this insanity for the sake of jobs? Progress? Towards what? It is the responsibility of the people to make this planet uninhabitable for the likes of Litton — manufacturers of war technology — exporters of imperialism.

The direct action carried out at Litton has raised some important questions: Why was it carried out? Where do we go from here? It is the responsibility of those who take direct action to ensure that injury to living beings does not occur. For those involved in the bombing of Litton the injuries are a painful reality they will always live with.

The objective of long term imprisonment of political people is not to deter further resistance. As long as there is oppression there will be resistance, regardless of the state's attempt to intimidate. It is not meant to rehabilitate, no prison or group of people in this society can do that — in fact it is this patriarchal and destructive society that needs "rehabilitation." A legal system that knows or has little to do with justice has no right to "punish." They punish in order to silence and crush the spirit of resistance. They imprison in order to protect death technology and the profit it brings.

Imprisonment does not have to be the consequence of taking direct action, although it is a very real possibility. People should learn from the actions of others — both the mistakes and the steps forward.

We are reprinting these statements to allow those who took direct action to speak for themselves.

Statements of Resistance

Brent Taylor
B.C. Supreme Court
New Westminister, B.C.
June 25th, 1984

My purpose in speaking today is simply to reaffirm my committment to the basic values and ideals which motivated me to struggle. I believe that both the ideals, and the struggle, are just and that they hold the promise of a better future. I continue to desire the creation of societies based upon feminist, humanist, co-operative, ecological and non-authoritarian principles.

Illegal activities were one part of my political activism in the struggle against the injusticies and threats to life manifest in modern industrial civilization, and the political and economic system of imperialism. The overall purpose of any illegal activity I was involved in was to further develop this struggle and thereby contribute to the possibility of a better world — one in which all people can finally live in freedom and international unity. Even if this does not come about in my lifetime, it is my hope that one day our future relatives will live in such a world.

I first began to become aware of social reality during the latter part of the 1960's. Since then I have never been able to accept the existence of so many horrible injustices within human societies, nor could I ignore that so many of the injustices resulted from deliberate decisions by the economically and politically powerful people of western industrial nations. The widespread protest and social movements, which took to the streets in the 60's opened my eyes to a whole different picture of life than I had previously seen in nursery rhymes, children's t.v. shows or school. I paid attention to what was happening because I felt that something had to be fundamentaly wrong with the system since so many people were putting their hearts and energies into protesting against it.

I learned about racism. I learned about the Vietnam War. I learned about the inhumanity of capitalism and the evil greed and hypocrisy of the powerful. I learned why so many people rejected the spiritually vacant, obsessively materialistic lifestyle of the status quo. I was inspired by people's dreams for justice and liberation, and for a society based upon love and sharing. I considered myself to be a child of peace. I was not then, nor have I ever been, a violent person.

For the whole of my adult life, I have particpated in a variety of political activities involving many issues. I have learned a lot about the real character of the system we live under and why it is the way it is. I understand that there are common links between the many grievances and critiques that people have about the system and the quality of life generally in industrialized societies. I understand the sad truth that some human beings consciously exploit other people and knowingly perpetuate suffering in order to secure power and profits for themselves.

I understand that the nations of Canada and the United States were founded upon campaigns of genocide against the indigenous peoples of this beautiful continent and that the basic intent of these genocidal campaigns continues to this day. I understand that industrial development of the scale occuring in the world today will inevitably kill the earth's living biosphere. I understand that the escalating war preparations of the western nations is the result of imperialism's desperation to prevent further loss of its empire to ongoing liberation movements in the Third World.

In my opinion, it is essential that we stop industrial civilization's destruction of the environment and that we stop imperialist war and the launching of nuclear weapons. It is not enough simply to be concerned about such things, or even opposed to them. We must stop them from happening! I believe that moral and political responsibility requires of people that we develop an effective resistance to such things. I say that this resistance struggle is essential because unless we can prevent such things from happening, life on earth will likely be extinguished.

It is as a result of this analysis that I felt the need to take action to do what I could to directly resist the escalating life-threatening tendencies of imperialism and modern industrial civilization. Even though I recognize that there are many important and necessary forms of legal political work that people must be involved in as part of an overall to make better societies, I was was involved in illegal political work because there is a real need for direct action now against the most critical threats confronting people and the environment.

Ultimately, I believe that the destruction of the imperialist system is necessary for the wrongs it causes to be righted, and that only by popular revolutionary struggle can people ever take control over the direction of our societies from the greedy and powerful and thus begin to build truely just ones.

Although the court says that the only thing of concern is whether or not I broke some laws, I submit that the actual reality of this case is distorted and obscured by the State's legal definitions about what is relevant to this inquiry. I say that people should not allow their perceptions of what is really at issue here to be distorted and debased by the self-serving and moral hypocrisy of the State. The State has assumed the power and authority to put me and my activities under intense scrutiny. But I say it is really the imperialist system and industrial civilization which should be scrutinized, because it is their activities which really place us all in very grave danger.

Far more important than the fact that I've broken some laws of Canada are the reasons I did so. State militarism is slaughtering people in ever increasing numbers. The ruling class of the western world is preparing for imperialist war to stop the advance of anti-imperialist liberation struggles. The entire planet is threatened with nuclear war. Western civiliation is forcing its domination throughout the world — exploiting people and suppressing their cultures with the production of every M-16 rifle, automobile, television set, rock & roll supergroup, can of hairspray or underarm deoderant. The earth's precious environment upon which all life depends is being relentlessly destroyed by industrial development from the rain forests of the Amazon to the dying lakes of Northern Ontario. It is only because of my active opposition to such enormous injustices that I am here before this court today.

It may seem like arrogance, but I mean this in a most humble way — there are too many people in our society who have their heads in the sand regarding these enormous injustices. I realize that there are many reasons

for this, and therefore I feel sorrow — not anger — in regards to the overall spiritual and moral poverty of Canadian people generally. The struggle in Canada, I've come to believe, is for people living under this system to overcome their allegiance, acquiesence and participation in it. We have a great task before us in Canada — to create a better society, not for bread and shelter for ourselves, but because we recognize that it is wrong to live the way we do — off the spoils of imperialism and the plunder of the earth. This will take moral and spiritual understanding and strength. I pray that we are all able to find it.

Finally, I want to say that I am a human being — not some stereotype. Like all of us, I am imperfect. But I am not an evil person, I am a moral person. I deeply care about this world and the people living in it. To me, the struggle for freedom and liberation and to protect the earth is more important than anything else.

Brent will be facing trial this fall for his alleged participation in the Litton bombing for which Ann and Julie have pled guilty. At the time of this writing there have been no arrangements made as to when the first hearings will be held or whether or not there will be a preliminary trial. Brent will have to be brought to a jail in Toronto before the legal manoeverings can begin.

The severity of the sentences handed down in Vancouver show that the Canadian state is enforcing a policy of political repression. Indeed one might wonder what the point is in bringing to trial someone already serving a twenty-two year sentence. The severity of the sentences does show that it is the politics of the situation that are important and not whether justice is being served. The system is collapsing from its own weight. It is threatened on all sides by problems of its own making, yet continues to seek further revenge against one individual who had the courage to act. The problems of this society will not be eased at all by throwing Brent or the other four or any number of persons into the prisons.

The upcoming trial will raise the same issues and arguments around tactics and strategies, resistance and complicity that were originally stirred up by the bombing itself. We can be sure that the media will have little interest in seriously examining the complex issues and politics behind the story and will uphold the state's line of anarchy and terrorism. We will be distributing information, speaking to groups, holding rallies and educationals in order to explain what we think are the important issues around the case. It is not Direct Action nor those of us doing support work who fear a thinking and active movement.

We will not have to raise money for legal costs, but **we do need money** to make it clear through publications such as this that the trial is a political event. One in which Litton and the other criminals involved will not escape public examination. If you would like to contribute, would like more information, or if you want someone to come talk to your group please write to us at: P.O. Box 6326, Stn. "A", Toronto, Ontario, M5W 1P7.

You can also write to Brent at the above address and we will forward the letters to him.

Ann Hansen
B.C. Supreme Court
New Westminister, B.C.
June 5th, 1984

When I look back on the past year and a half, I realize that I have learned a lesson. Not the kind of lesson that some people would hope I had learned, but rather through direct life experience I have re-learned what I once only understood theoretically - that the courts have nothing to do with justice and prison is where they punish the victims of this society.

For many years now I have understood that the justice system was actually a system of injustice when seen in the broader social context. I was aware that parliament is where men make laws to protect big business, wealthy individuals and the status quo. Police were employed to enforce the laws, courts were created to prosecute those who broke the law, and prisons were built to punish the guilty.

My faith in the justice system began to erode as I grew up and saw the big businesses ripping off people by selling poorly produced products at high prices, resource companies gouging and raping the earth, governments producing nuclear arsenals capable of destroying life on earth many times over, pornographic magazines that normalized and glamourized rape, incest and sexual assault, and Indians being herded onto reservations to die. All these crimes against humanity and the earth are legal. They are protected and sanctioned by parliament, the courts, the law and the police. This was all very wrong.

In Oakalla, where I have spent the past 16 months, I have found that seventy percent of the prison population are Indian womyn, even though Indian people make up only one percent of the total outside population. This disproportionate number of Indian people in prison is reflected in prison populations across the country and reflects the racism of our society.

Everyone I have met in prison is poor. No one owns cars, homes, land or anything. They are there because they were forced to commit crimes to survive in a society that has no place for them. They have never owned forest companies that rape whole mountains of their forests, or handled nuclear murder weapons or stolen oil from Arab lands to be sold at scalper's prices in North America.

In the beginning when I was first arrested, I was intimidated and surrounded by the courts and prison. This fear provided the basis for the belief that if I played the legal game, I would get acquitted or perhaps less time. This fear obscured my vision and fooled me into thinking that I could get a break from the justice system. But this past eight months in court has sharpened my perceptions and strengthened by political convictions to see that the legal game is rigged and political prisoners are dealt a marked deck.

From the beginning in January '83, the police illegally orchestrated press conferences and furnished the mass media with evidence, photos and information that became the basis for nationwide news stories convicting us as terrorists. We were portrayed as dangerous, psychotic criminals without politics.

Then our charges were separated into four seperate indictments, of which the first was the Brinks conspiracy, so that we would be criminalized. This would make it harder for people to understand us as political people for our future trials.

During the voir dire, it became obvious through police testimony that the different police departments had committed illegal acts during their investigation. The Security Service in all probability watched the WFB (Wimmins Fire Brigade) do the firebombings since Julie and I had been under intensive 24 hour surveillance by the SS for days prior to and during the day of the firebombing.

CLEU (Co-ordinated Law Enforcement Unit) had committed illegal break-ins to plant the bugs in our house and in Doug's apartment among other illegal activities. But despite this, the judge permitted the wire-tap evidence. This taught me that there is one law for the people and none for the police.

But the event during the court proceedings that has had the most politicizing effect on me, was Julies sentencing. The judge ignored the fact that she had plea bargained and slapped her with the maximum prison sentence suggested by the Crown - 20 years. During the sentencing, the judge said that this case is criminal not political yet the 20 year sentence contradicts this view and instead reflects the real political nature of these proceedings. The 20 year sentence was justified by the judge as a necessary social detterent which indicates that the court is so threatened by the potential of social upheaval that it takes a 20 year sentence to deter others. That is political. It seems that the severity of the prison sentence is in direct proportion to the percieved level of discontent in society.

I understand why I have participated in the legal system up to now but, in retrospect, in order to be honest to my political principles, I should have refused to collaborate in this legal sham and instead simply stated my political reasons for doing what I did.

Since I didn't then, I have the opportunity to do so now. Over the last couple of days we have heard witnesses who are activists around the different issues. They have spoken at great length about their efforts and the efforts of other groups to prevent the testing of the cruise, the construction of the Cheekye-Dunsmuir line and to stop Red Hot Video. I think it has become fairly obvious through their testimony that in each case they had exhausted all the legitimate channels of social protest in order to stop these projects and businesses. It was because there was no legal way to stop these crimes against humanity and the earth, that I felt I had to use illegal actions to do so.

I didn't just feel that I should, I felt I had a duty and responsibility to do everything in my power to stop these crimes. At this dangerous point in human history, we have a moral responsibility to stop the arms race, violent pornography and the destruction of the earth. This moral responsibility far over-rides any obligation to adhere to man-made laws.

I would prefer to live in peace but when I looked around me, I couldn't find it anywhere. Everywhere I looked, the land was being destroyed, the Indians were victims of genocide, third-world peoples were oppressed and massacred, people lived in industrial wastelands and womyn were being raped and children molested. I could never live in peace - only quiet - the kind you find in cemetaries.

Even though I knew that a few militant direct actions would not make the revolution or stop these projects, I believed that it was necessary to begin the development of an underground resistance movement that was capable of sabotage and expropriations and could work free from police surveillance. The development of an effec-

tive resistance movement is not an overnight affair - it takes decades of evolution. It has to start somewhere in small numbers and whether or not it grows, becomes effective and successful, will depend upon whether we make it happen.

I believe these direct actions of sabotage compliment the legal radical movement and serve a purpose that it can't fulfill. Not that the legal movement is ineffective because although their efforts often fail to stop a project, their work will increase people's consciousness. The important thing is that the aboveground and underground support one another because our strength lies in unity and diversity.

Although I did do these three political actions, they were not the result of the culmination of a legal struggle around the respective issues. In fact, the point of an underground resistance movement is to develop a strategic political analysis and actions that are based on an understanding of the economics and politics of the corporate state. Instead of reacting to every issue that pops up, we carried out actions that were based upon an analysis. This way if an effective resistance movement does develop, we can be subjects who determine history instead of reacting to every singularly obvious symptom of the system's disease.

The politics of Direct Action saw the interconnectedness of militarism, sexism, environmental destruction and imperialism. We saw that all these problems are rooted in the value system and way of thinking called capitalism and patriarchy. These values are passed on from one generation to the next through the institutions of this society - the multinational corporations, schools, mass media, church and commercial culture.

The main value of this society can be boiled down simply into one word - money. All life on this earth is reduced to its profit value by the capitalist economic system. Women, animals, third world people, and the environment are reduced to a product and thus are objectified. Workers are valued for their productivity, women for their value as sex objects, animals for food or furs, the environment for its potential as a natural resource base. If some living being is of no economic value in relation to the capitalist system then it is valueless. Consequently, traditional Indian people become victims of genocide and huge areas of the earth are designated as "Natural Sacrifice Areas". So the Litton action, Cheekye-Dunsmuir action and W.F.B. action, at least for me, were not issue oriented actions but were our resistance politics transformed into action.

Contrary to the Crown's and polices' theories, Direct Action and the W.F.B. were two different groups. Of the five of us charged with the Red Hot Video firebombings, only Julie and I did the firebombings. There were no men involved with doing the firebombings. Doug, Brent and Gerry just happened to either live with Julie and I or visit us. The W.F.B. was not an ongoing underground group, it was simply a group of womyn who came together for the purpose of firebombing Red Hot Video because we felt there was no other way for us to stop the proliferation of violent pornography.

Direct Action carried out the Litton and Cheekye-Dunsmuir actions. I do sincerely regret that people were injured in the Litton bombing. All precautions were taken to prevent these injuries and an apology to the people injured and an explanation as to why it happened was released almost immediately after the bombing. But I must also add that I criticize the Litton action itself because it was wrong for Direct Action to place a bomb near or in a building that people were working in regardless of the number of precautions taken to ensure that nobody got hurt. In carrying out actions, revolutionaries should never rely on the police or security guards to clear out buildings and save people's lives.

There is no excuse for these mistakes and I will always live with the pain that I am responsible for, but these mistakes should never overshadow the incredible amount of pain and suffering that Litton contributes to everyday and the potential for planetary extinction that the Cruise missile embodies. Everyday millions of people are slowly starving to death because so much money and human effort is diverted into the international war industry instead of being used to feed the people of the world. In Canada, essential social services are cut so that the government can pour more money into the war industry and mega projects. For example, the federal government has given Litton $26.4 million in subsidies to build the guidance system of the Cruise.

The use of 1984 double-think has become an important part of today's psychological warfare against people developing radical consciousness. We experience it everyday, even in this courtroom. I am called a terrorist - one who tries to impose their will through force and intimidation - by the court and press. But I am not a terrorist. I am a person who feels a moral obligation to do all that is humanly possible to prevent the destruction of the earth. Businesses such as Litton, B.C. Hydro and Red Hot Video are the real terrorists. They are guilty of crimes against humanity and the earth yet they are free to carry on their illegal activities while those who resist and those who are their victims remain in prison. How do we, who have no armies, weapons, power or money, stop these criminals before they destroy the earth?

I believe if there is any hope for the future, it lies in our struggle.

Doug Stewart
B.C. Supreme Court
New Westminister, B.C.
June 21st, 1984

Good Morning. I have a few short comments to make about the Dunsmuir bombing.

In the evening of May 30, 1982, I went to the Dunsmuir Substation on Vancouver Island and placed four dynamite charges, which detonated early the next morning and destroyed four Shunt reactors.

The reason why I did that, to put it in a nutshell, is that the Cheekye-Dunsmuir project is going to inflict large-scale, severe damage on the environment in B.C., and I consider that to be reprehensible and intolerable.

In the communique we released, we said that for over two hundred years, modern industrial civilization has been relentlessly devastating the natural world, and at an ever accelerating pace. One particularily clear-cut measure of the destruction being done is the simple fact that in the twentieth century alone, several tens of thousands of animal and plant species have become extinct, that is, utterly and forever obliterated from the face of the Earth. In my opinion, there is absolutely no possible justification for such horrifying slaughter - not jobs, not progress, not standard of living - nothing.

The destruction of the world's environment is a direct consequence of modern industrialism, but it also springs from certain fundamental perspectives of our culture.

Most people in our society, and certainly those with wealth and power, are of the opinion that the Earth belongs to us, that it exists only for our use, and it is of value only to the extent that we value it. It's taken for granted that we have a natural birthright to manipulate the entire worlds ecology for our ends.

That is not how I see it. In my opinion, all life on earth has a right to be, and is of worth and importance in and of itself. The natural world is a home which we share with the trees and the birds, and which we should treat respectfully and gently, and not as something to ruthlessly lay waste to.

The Cheekye-Dunsmuir transmission line fits into this picture as a small part into the whole. There are three main environmental consequences of the Cheekye Project. The first is that as a major expansion of B.C. Hydro's transmission capacity, it will facilitate and encourage the building of more dams. That has fairly obvious significance for the ecology of the particular valleys chosen to be flooded. The second implication of Cheekye-Dunsmuir is that a large part of its power was promised to pulp and paper mills, which consume vast quantities of trees. This will lead to an expansion in logging, which is probably the single most widespread, destructive activity underway in B.C.

The third consequence is that the increased power supply will allow for a wave of general industrial development of Vancouver Island, which, in a thousand different ways, will further contribute to the savaging of the environment.

That is the true nature of Cheekye-Dunsmuir and that is why I participated in the Dunsmuir bombing.

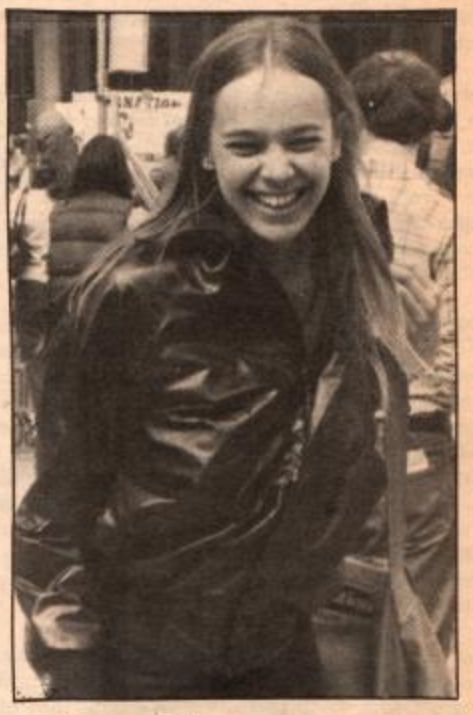
The most obvious objection to this kind of action is its blatant illegality. In answer, I say you have to look beyond Cheekye-Dunsmuir. In the world today, I see almost unimaginable cruelty, injustice, and suffering. From bloody repression in Central America to starvation in Africa, and from the arms race to the condition of the poor in our own communities, the list of atrocities is a long one. And in each case, the thread of responsibility can be traced to the western powers, those countries alledged to exemplify the benefits of the rule of law. I say bluntly that the great tragedies of the modern world are not accidental or inevitable. They are the direct consequence of a system based on a mad struggle for profit. There's money to be made in famine and war, and those who do will use every means at their disposal, including the law, to protect their position against any threat from social reformers, or revolutionaries.

This is the true function of the law: not to defend the weak and ensure the furtherance of justice, but to defend the interests of the strong and ensure the continuance of their depradations. And that is why, in attempting to stop Cheekye-Dunsmuir, I did not consider the law to be a legitimate moral constraint.

One final point I want to make clear is that I reject the label of terrorist. The real terrorists are those with wealth and power, who profit from the rape of the land, and who perpetrate human misery. I act in defence of the earth, and in solidarity with every one who's fighting for a better world.

That's all I have to say.

R.C.M.P. Headquarters, Jarvis St., Toronto



Ann Hansen

was given a total of 41 years, which was transformed into "life" sentence. She was convicted of the Brink's conspiracy, the Litton bombing (12 years to run concurrently), the Red Hot Video firebombing, the B.C. Hydro bombing, illegal possession of explosives and weapons, auto theft and possession of stolen goods. On a non-capital life sentence, at least seven years must be served before parole is possible. The sentence began on the day of arrest, unlike other sentences which begin from the day of conviction. Ann, 30, will serve her time at the Kinston Prison for Women, P.O. Box 515, Kingston, Ontario.

Julie Belmas

was sentenced to a total of 20 years after pleading guilty to conspiracy to rob a Brink's truck (ten years) and the Litton bombing (ten years). Sentences for possession of weapons and explosives, attempted arson (Red Hot Video), auto theft and possession of stolen property will be served concurrently. In spite of efforts to serve her time in Oakalla Prison near friends and family she was transferred to the Kingston Prison for Women. Pending an appeal of her sentence, she will serve at least a third of it and must be released after two thirds. Julie, 21, can be written to at P.O. Box 515, Kingston, Ontario.

Brent Taylor

received a 22 year sentence. In late May, he was convicted of conspiring to rob a Brink's guard, break and enter, theft of guns, possession of stolen property and theft of three autos. In mid-June, he pleaded guilty to illegal possession of explosives and weapons. Most of his individual sentences are to be served consecutively, ie. added together rather than to be served at the same time (concurrently). Several charges were dropped, including the B.C. Hydro and Red Hot Video bombing and armed robbery. Brent, 27, is to be tried in Toronto on charges arising out of the Litton bombing this fall or in early winter.

Gerry Hannah

was sentenced to 10 years for the Brink's conspiracy, attempted arson, auto theft, and possession of stolen goods. He is also appealing his sentence. Gerry is in the Matsqui Federal Penitentiary, Box 4000, Abbotsford, B.C. Gerry, 27, will serve 3 - 7 years though, as with the others would be eligible for day parole after one sixth of his sentence.

Doug Stewart

received a six-year sentence after pleading guilty to the bombing of a B.C. Hydro transformer on Vancouver Island. He had previously been found guilty and given a one-day sentence for illegal possession of weapons. Charges around the Litton bombing and an armed robbery charge were dropped, and he was found not guilty of conspiring to rob the Brink's truck.

Doug, 27, has been sent to Kent prison in B.C. His new address is Box 2000, Agassiz, B.C. V0M 1A0.